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every turn and landmark of the waterways, their utilization of forest products is also extensive. From the forest they derive mainly raw materials for construction: woods, fibers, and leaves for roof thatching; and some food produce: wild fruits and berries, ants and grubs. Forest foods are supplementary and minor contributions to the diet. In a sense, game are riverine too because they are hunted along water courses. Only occasionally do hunters enter the forests on foot. They prefer to go by canoe, entering the smaller *cañas* to catch animals as they come to drink. Hunting is important; the flesh of game animals – the tapir in particular – is highly appreciated and never fails to add a festive note to a meal. On balance, however, it is fish and other water creatures that furnish the main source of animal protein to the diet.

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Fishing is the daily masculine routine; hunting is spasmodic, undertaken according to circumstance, as when someone has observed a herd of wild peccary or fresh tapir dung. As a break in the monotony of everyday work, and when the appetite has become jaded with fish, a hunting party is an enlivening experience.

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The Indians do not complain about the corner of nature they occupy. They recognize and accept periodicity, times of glut and times of scarcity. Abundance is pleasing to them and scarcity does not alarm them. They expect it to pass. The Indians believe that they are living now in a "golden age." In the past, before they had learned farming and all the techniques of hunting and fishing, they were always on the verge of starvation and lived on tree saps and bark, their traditions say.

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Once, while gathering roots, according to one tradition, they came upon the *aũnhokũ* (manioc) tree, a tree that had leaves of the manioc plant. Manioc tubers fell from it. They had never encountered such a tree and did not know what to do with it. Agouti (*Bwũ*) came along eating. An old man asked him what he was eating and Agouti replied he was eating manioc. The manioc at that time had no skin. The tree grew in a clearing with no growth around it. It was guarded by many animals. The old man thought, "What are we going to do?" Then along came *Hũbũkokũ* (a rodent), and he told the people to clear a *chagra* and to plant. "Now, let us cut down the tree," he told them. The old man made a *chagra* and the people cut down the tree with stone axes and puño teeth. When the tree had fallen, all the animals came to eat. The old man then saw that one branch held plantains, another sugar cane, another *turũ* (poison), another *pudjũ* (a potato-like tuber), and another *yapíka* (sweet potato). They then cut off each limb and planted it.

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